

# Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST

## Pentecost

WHAT DO YOU WANT MOST?

CHAMPIONS

REFLECTIONS

THE FOX AND THE GRAPES

THE "UNSEARCHABLE RICHES OF CHRIST"

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

EARNEST PETITION

# Megiddo Message

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Kenneth E. Flowerday, Editor  
A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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### Soul Medicine

Dear Friends in Christ,

I could not do without my MESSAGE. It is such a help. Oh, how my eyes welcome them more and more as the lines unfold. I enjoy the MESSAGE so very much. It is like medicine to the sick to my soul. If it had not been for what I have learned from the MESSAGE, I surely would have been lonely. It has taught me how to overlook the short comings of others. It has taught me to watch self. It just makes me happy to conquer me. I used to have a temper and now, praise God, I have lost it almost completely.

Nacogdoches, Tex.

Mrs. E. C. E.

### Going Shopping

(Good enough to repeat)

Megiddo Mission:

I came across a very striking article in one of our farm papers a few days ago, which I would like to pass along if you have not already seen it. The subject "Spiritual Shopping" or "I Must Go Shopping."

Speaking of the changed way-of-life of today's home makers and pointing out how they are more consumers than producers and spending much time shopping to feed and clothe the family. "Just as they are concerned with material values, we are equally urged to be concerned about the Spiritual and moral selections. The piece goes like this:

"One of these days I must go shopping. I am completely out of self-respect. I want to exchange some self-righteousness that I picked up the other day for some humility which, they say, is less expensive and wears better. I want to look at some tolerance which is being used for wraps this year.

Some one showed me some pretty samples of peace. We are short on that, and one can never have too much of it on hand. And, by the way, I must try to match some patience that my neighbor wears. It is very becoming to her, and I think it might look well on me. I might try on that serviceable garment of long-suffering that some places are displaying now. I never thought that I wanted to wear it, but I feel myself coming to it.

Also, I must remember to have my sense of appreciation mended, and I must look around for some inexpensive, everyday goodness. It is surprising how quickly my supply of that gives out."

Hornbeck, La.

R. L. C.

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# Pentecost

*A significant Day to the Church through the centuries, will occur on June 10, 11, 1959, "from evening to evening."*

THE WORD Pentecost is derived from the Greek word *Pentecoste*, meaning, fiftieth, because the feast of Pentecost was celebrated the fiftieth day beginning with the fifteenth of Nisan, or Abib, which was the second day of the feast of the Passover. The Hebrews called it the feast of Weeks because it was kept seven weeks after the Passover. We read of this festival in Ex. 34: 22, "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest."

Leviticus 23 lists a number of the feast days, the festivals which the Lord gave to the Children of Israel upon their coming out of Egypt. We read in vs. 1—3, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings." The first day of each year was also the first day of the week for that year. The seventh day of the first week which was also the seventh day of the year, was always the sabbath, as was each seventh day throughout the year.

Beginning with verse 4 the various feast days or holy convocations are listed. Verse 5 lists Abib fourteenth as the Lord's Passover, the anniversary of the last night the Children of Israel spent in Egyptian bondage. The text reads, "In the fourteenth day of the first month at even is the Lord's passover." This feast was still being kept in the days of Jesus. It was on the thirteenth of Abib, the Preparation of the Passover, that Jesus was placed on the cross, and it was in preparation for this event that He was hastily taken down from the cross and placed in Joseph's new tomb.

From Leviticus 23: 6 we learn that Abib fifteenth began the feast of unleavened bread and lasted for a week. From verses 9 and 10 we learn that on this same Abib 15th, the day after the Passover, they were to take a sheaf of the firstfruits and wave it before the Lord as an offering. This ordinance was given in anticipation of their ultimate entrance into the land of Canaan, their promised inheritance. While in the wilderness manna was provided them for food. These verses read: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

They were not to partake of any of the fruits of their land until the sheaf had been waved. This ordinance was to instill thankfulness into their mind, and a sense of the Source of their blessings. It was to their God that

they were indebted for the fruits of their land, and for the rain and the sunshine that produced them. He was the Giver of every good and perfect gift. Through Him they lived and moved and had their being. The Christian practice of offering thanks before partaking of food is designed for the same purpose, to help us remember the Source of our blessings.

## The Date of Pentecost

From verses 15 and 16 we learn how to count the number of days to the Feast of Weeks, or Pentecost. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." From the day that they brought the sheaf offering, which, remember, was the fifteenth of Abib, they were to count seven full weeks, until the day following the seventh sabbath, or fifty days complete. This brought them to the Feast of Weeks. Now as we previously stated the Feast of Weeks later became known as Pentecost. It was upon this festival day that the Holy Spirit came upon the Apostles, ten days after Jesus' ascension into heaven.

It is interesting to note the exact synchronism between the foregoing arrangement of days and the historic dates in connection with Jesus' death, resurrection, ascension and glorification, and the outpouring of the Holy Spirit of that notable Pentecost.

As we have shown, Jesus was taken from the cross and placed in Joseph's new tomb late the afternoon of the thirteenth of Abib. The following day, which was the Passover feast, they left the body unanointed and rested according to the commandment given centuries before through Moses. Early the next morning, which was Abib 15th, the women went to the sepulchre and were astonished and delighted to find the tomb empty and to learn from the angels that their Lord had risen. The analogy between the signification of the day, the waving of the sheaf of the firstfruits, and the resurrection of Christ, was very striking. The wave sheaf was the firstfruits from the land, waved roughly fifty days prior to the harvest; the resurrection of Christ, Abib 15th, answered also to the sheaf of the firstfruits. He was the firstfruits from the dead, the first to be raised from death's slumber never more to die.

Carrying the analogy still further, the fifty-day period also fits the case with the fact of Christ's fifty days after His resurrection. Acts 1: 4 informs us that He was seen of the Apostles for forty days after His resurrection. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Then He ascended to heaven. Before His ascension He commanded them to tarry in Jerusalem until they should be endued with power from on high, which, said



He, should be accomplished "not many days hence." The outpouring of the Holy Spirit came on Pentecost, ten days later, completing the fifty-day period.

Some remarkable events had taken place during those ten days. Without the aid of a rocket or space suit Christ had been safely ushered into the presence of the Father. He had rendered His account, had been accepted and glorified, and had fulfilled His promise to pour upon them the power of the Holy Spirit.

In St. John 7 is an account of events which were accomplished perhaps a year before Jesus' crucifixion, and the point is made that at that time Jesus was not yet glorified. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified)" (John 7:37-39). The voice from heaven had sounded, saying, "This is my beloved Son, in whom I am well pleased." The Spirit of God had been seen descending upon Him like a dove, yet these evidences of acceptance were of small significance compared with the greater glorification at the right hand of the Father. Now in Peter's sermon on Pentecost He testified this had actually been done: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear" (Acts 2:32, 33).

#### The Event of Pentecost

Our study thus far has brought us to that grand event of Pentecost. It was perhaps the grandest event that ever took place upon earth. Only two other events of which we have any record even slightly approach its magnificence, and that is the scene on Mt. Carmel when Elijah the prophet challenged the 850 prophets of Baal and Ashtoreth, and the giving of the Law on Mt. Sinai. Never before had such an outpouring of God's power fallen upon men. Never before had people of seventeen different languages listened to a single speaker and all heard the speaking in their own language. Never before had such power been given ordinary men. And no movement was ever so far-reaching in its benefits to humankind as the Christian Church which this Pentecost helped bring into being. As the old Pentecost was a harvest feast, it was appropriate that the new Pentecost brought a harvest of "about three thousand souls" (Acts 2:11).

To the Apostolic Church it carried a new significance through the outpouring of the Holy Spirit on that auspicious day. It was on this very occasion, now so many centuries in the past, that the promise of Jesus to His loved disciples was to meet its fulfillment: "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

At length the day of Pentecost arrived. The streets were filled with visitors to the great festival, and so Luke the beloved physician, in describing the scene in Acts 2 says, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty

wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like unto fire, and it sat upon each of them". These are the lesser phases, preliminaries, as it were, to the real experience described in the following words: "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

They did not utter an unintelligible lingo which would convince none but the gullible and uneducated. The demonstration was, on the contrary, so effective that three thousand souls were that day added to the Church. The Apostles then apparently left the seclusion of the house, for the rushing noise and the speaking in tongues was heard by others. Many others at the feast heard intelligible speech in other languages than that of the Galileans. We read:

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (vs. 5-11).

The multitude moved about in bewilderment, saying one to another, "What can this mean?" But others said derisively, "They have had too much wine. They are drunk."

#### Peter's Sermon

It was then that the Apostle Peter stood up, and raising his voice, said: "'Men of Judea, and all you residents of Jerusalem, let me explain to you, and pay attention to what I say. These men are not drunk as you suppose, for it is only nine in the morning. But this is what was predicted by the prophet Joel.'" Yes, this very demonstration of God's power that you are now witnessing was foretold ages in the past. Those who had assembled at Jerusalem were now beholding the outpouring of the Holy Spirit, the former rain, the moderate rain. There is great beauty in the original of the phrase, "the former rain." The Hebrew word for "rain" is *moreh*. Young's Analytical Concordance gives it "the sprinkling rain," and it has for some of its definitions, "one teaching; a teacher." As an example of how it is used the lexicon gives, "Behold, God is great, and we know him not. . . Who is a teacher like unto Him?" God was a great Teacher in giving the former rain. He told them what to say, and in every instance He confirmed it with signs following. For "rain" the margin of the Bible gives, "a teacher of righteousness."

Following this stupendous event on the Day of Pentecost when the Apostles were "endued with power from on high," they went forth everywhere demonstrating this divine power in such measure that their heathen observers were heard to cry out, "the gods are come down to us in the likeness of men"; believers were added to the Church by the thousands; the dead were raised, the lame made to walk, the blind to see. A poisonous serpent was

shaken off by Paul, who felt no ill effect. Such was the potency of the Holy Spirit as known in the days of the Apostles.

Let us return and again take up Peter's address, as he endeavors to impress upon their minds that there is something far greater yet to be fulfilled. He continues, "It shall come to pass in the last days." Oh, that is what we are so deeply interested in—the last days, the closing days of Gentile times. He wanted them to understand that the promise of the Spirit to be poured out upon all flesh was not then being fulfilled. It was to be a future event, to be fulfilled in the last days at the coming of Jesus, just before the Harvest. "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Wonderful blessings were to be poured out upon all mankind who will turn to the Lord! The words, "latter rain," come from the word *malqosh*. Young's Analytical Concordance gives it, "the gathered rain," the rain just "before the harvest." It will not come moderately but will come a copious shower.

#### The Former Rain

When, on the Day of Pentecost, the disciples received the former rain, causing their gospel message to be understood in seventeen different languages, Peter explained to the amazed multitude: "This is that which was spoken by the prophet Joel" (Acts 2:16).

Joel had foretold this former rain, this sprinkling rain which came moderately upon a few. However, there was to be a future outpouring of the Spirit which should reach to all flesh. Peter's statement studied and compared with what Joel foretold, makes it clear that Peter was testifying to the immediate fulfillment of the promise of the former rain, and that the latter rain should be poured out in the *last days*. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

This establishes the "last days" as the time of the latter rain. It will begin to fall just "before the harvest," as the original word *malqosh* signifies. Christ cannot reap the spiritual harvest of the earth—separating the wheat from the tares and gathering the golden sheaves unto life eternal—until first His servants are resurrected from their graves. And there can be no resurrection until the Holy Spirit is restored; and Holy Spirit power will not be restored until the Prophet Elijah, Christ's forerunner, returns to earth.

The time of this greater Pentecostal outpouring will be at Christ's second coming, the "last days" of which Peter spoke. Both Joel and Peter speak of the two outpourings, and associate with the latter rain the prophecy regarding the cleaning-up spell to precede the splendor of the Millennial Day. At Pentecost, quoting Joel's words, Peter said: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your old men shall see visions, and your young men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:17—20). The Greek words which King James translates the "great and notable day of the Lord come," Moffatt translates, "the great, open Day of the Lord arrives." The American Translation renders these words: "before the coming of the great, splendid Day of the Lord."

Obviously the sun being turned into darkness and the moon into blood indicates the outpouring of the judgments of God during the Battle of Armageddon. During this terrible holocaust human governments, human institutions, human evils, will come to their end to make place for the better Kingdom of the Messiah. The great powers of earth, the sun of the present arrangement of things, will grow dark, as the present great lights in the political heavens fade into oblivion. Likewise the moon, the lesser powers, the satellites, will grow dim, their light no more radiant than opaque blood. And all this must be accomplished before the splendor of that better Day can arrive.

#### The Latter Rain

The latter-day outpouring will begin with the arrival of Elijah. He is to restore all things (Mal. 4:5, 6). The power of the Holy Spirit is one of the things he is to restore. But that initial outpouring will not be the ultimate of the outpouring for these last days. Following Elijah's mission will be the great Battle of Armageddon. Signs will appear in the political heavens and among the common people or earth as two-thirds of earth's inhabitants meet destruction before they will surrender to the new power that speaks from heaven.

Following this will begin the greater Pentecostal outpouring, the copious showers that will continue to fall in even greater abundance, as during that Millennial Age millions and billions of people will live under the most blissful conditions. Earth's inhabitants will then lead peaceful, constructive lives, free from the fear of want, war, accident, sickness or premature death. The knowledge of God will be so diffused that all shall know the Lord "from the least to the greatest" (Heb. 8:11).

The plan devised for humans to work out their salvation during those blissful years will be so efficient that it is said: "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). The promise is: "on my servants and on my handmaidens I will pour out in those days of my Spirit." This shower will fall copiously upon the great number which no man can number that will be taken out after or beyond "the great tribulation, and who have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14—17).

The blessings of that better Day will be so great many nations shall say: "Come, and let us go up to the moun-



tain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Mic. 4: 2). What a wonderful day! Nations then will be ready to be taught. They "shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10). What an outpouring of blessing! As God's promise was fulfilled to the Apostles on that auspicious Day of Pentecost, so will His promise be fulfilled in these last days. And that promise is as immutable as the return of the seasons. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. 61: 11). What a copious shower that will be! Then the promise of our Lord and Master shall be fulfilled to all mankind: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14: 12).

Before closing his address, Peter uttered these memorable words: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39). "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10: 1).

#### A Significant Day

Pentecost was a day highly regarded among the members of the Apostolic Church. It was a day they could not forget. They made it a point to assemble each Day of Pentecost. In Acts 20, we have the account of Paul's journey from Philippi to Jerusalem. He was at Philippi after the days of unleavened bread, the week following the Passover, Abib 14, as we proved earlier, roughly forty days before Pentecost: and he arranged his itinerary in such a way that he could be in Jerusalem by Pentecost. Acts 20: 16 shows Paul's concern about being there for that event: "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."

Pentecost is mentioned again in I Cor. 16: 8, showing it was a significant day to the Apostles: "But I will tarry at Ephesus until Pentecost." It was a day to be remembered.

We are living at a time when many of us may live to see the dawning of that greater Pentecost. Shall we be ready and waiting for it when it arrives as were those one hundred twenty who gathered in that upper room? Jesus sent the Holy Spirit the tenth day after His ascension. He will initiate the latter day outpouring by sending His forerunner the Prophet Elijah a short time before He Himself will come in person.

Let us resolve to be ready when that day arrives.

Let us not put off doing the things that will fit us for participation in that great Day and have part in dispensing blessings to all mankind who will submit to the new order, and accept deliverance which Christ and His saints will provide for all who are worthy of it. Let us remember the promise in Joel 2: 32, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

## What Do You Want Most?

SEVERAL years ago a publisher of a magazine asked celebrities all over the world what they really wanted most—what they would ask for if they could have anything they desired.

One well known architect wanted a garden, and a very small greenhouse. A famous writer said,—"Give me health and I'll take care of the rest." A wealthy society woman wanted a young zebra. Another, a little Vermont farm with a brook, an apple orchard, and an old house furnished with all old things. A prominent lawyer desired most to have an uninterrupted day at his house in the country, with his grandchildren. Another writer wished for the ability to hear the language of animals. One of the most loved and respected of the celebrities, when asked what she desired above all else replied: "I would ask that I be given an even greater ability to appreciate all that I now have."

This reminds us of a story told of a farmer who grew tired of life on his ancestral acres, and longed for the convenience of a town apartment. So he listed his farm for sale. A few days later he read the advertisement of his place. Even under the glowing colors of the salesman, the owner realized the essential facts. These included the fertile acres, and abundant woodland; proximity to the market, substantial house and barn, the latter well stocked with horses, cattle and poultry. In short an ideal farm. It took the farmer no time at all to call his agent and cancel the contract. He would keep the farm, he told the man; he had changed his mind. Why? "Why, man alive," he said, "that is the kind of farm I've been dreaming of all my life." The farmer nearly lost the result of years of planning and toiling because he lacked the ability to appreciate what he already had.

It is one of the commonest faults of humankind to overlook the advantages which surround them for, after all, nothing in this world is of any value to its owner, save in his power to appreciate it.

Of all the paramount desires which were submitted to the publisher, we note that all were for things to be enjoyed in this mortal life. None of the things wanted most would contribute anything toward their chances of gaining life in the world to come. But we can glean a spiritual lesson from the most respected of the celebrities whose greatest desire was for the ability to appreciate what she already had.

What do we want most?

This is a vital question for each of us to ask ourselves. Do we need the ability to appreciate what we already have? God in His mercy has blessed us abundantly. He has given us this rich gift of Truth with all its attendant opportunities. For us the curtain has been parted and we have been allowed a glimpse of the grand plan of salvation. A plan which will entitle you and me to a life full and abundant, free from all sorrow, pain or death, if we will let God's Word teach us how to escape the wages of sin—death, and seek for glory and honor and immortality, eternal life. Of all people in the world we have the greatest reason to rejoice, living in the midst of such numerous blessings, but, too often we fail to appreciate their value, and to realize the Source from which they come.

We have been permitted to live in this the "cool" of the

day of salvation, hence are spared all active persecution. The evening shades are being stretched out; still giving us time and opportunity to "forsake the foolish and live, and go in the way of understanding"; this way which will lead to a home that will endure through the endless ages of eternity.

Do we need, as did the farmer, to be aroused to realize the value of our possessions? We have been entrusted with the wisdom of God, a treasure which many in the world know nothing about. Will the saving Truth be in vain to us, because we lack the ability to appreciate it?

We will let our founder, the Rev. L. T. Nichols, be our salesman and listen to his glowing advertisement of the home which an all-wise, Omnipotent God has held forth as an inducement to every one whose greatest desire is to live in the world to come. He describes its beauty, its value and endurance thus: a home where death can never pluck from our fond embrace the ones we so dearly love; a home surrounded with ecstatic joy; a home abounding with purest pleasures of every kind; a home where minds will expand and knowledge never cease to abundantly increase; a home that shall never know a sorrow of any kind; never a pain is felt by a member of this family so wonderfully blest. Only think how different from the joys and pleasures of this fleeting, short lived world, which are more or less mixed with sorrow, pain and death. What a contrast! One is brilliant, grand, glorious, lovely, eternal; the other dark, uncertain, mixed with much sorrow and finally cut short by death.

It seems these stirring words from the lips of our great benefactor would increase our power of appreciation, and awaken a longing desire to be among those who will share this home with him. God has seen possibilities in us, qualities capable of development till we shall attain to His standard of purity, otherwise we should not have been called into His service.

Is this home what we want most? It can be ours if we are willing to bring our carnal nature into harmony with God's divine law. But this work can not be accomplished by wishful thinking; it takes effort, determination, and endurance. The evil propensities of our nature must be overcome by persistently replacing the evil with the good. But if we are willing to fight against them, God will be with us for our Captain.

Precious in the sight of God and His angels is the one who wins in this conquest of self; for no conflict is so severe as his who labors to subdue his natural inclinations. "He that overcometh," reads the Father's promise, "shall inherit all things, and I will be his God, and he shall be my son" (Rev. 21:7).

God's Word reveals that many are given the opportunity to share in this inheritance, but only a few have the insight to appreciate the great offer made them. Said Jesus: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13). It takes discipline and self-denial to acquire the strength to be an overcomer and endure unto the end—but self-mastery is the key that will unlock the gate unto the promised land, where riches, honor and eternal life await those who have learned "to rule their spirit".

We must ever keep in mind the great reward as an incentive to diligence in every good work, that we may be found of him in peace without spot and blameless.

A writer once summed up the daily practice of a Chris-

tian in these words, "Every day remember that today you have a God to glorify; a Saviour to imitate; a soul to save; your body to mortify; virtue to acquire; the kingdom to seek; eternity to meditate upon; temptations to resist; the world to guard against; and perhaps death to meet. But by doing our duty, we learn to do it."

Down through the ages God has extended a helping hand to His people when their works proved they wanted most of all to win His favor. "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him." Exceeding great and precious promises are given to those whom He finds walking in godly fear. "Blessed is the man that feareth the Lord; for there is no want to them that fear him." "They that seek the Lord shall not want any good thing." The great apostle Paul likewise assures us, "he will fulfill the desire of them that fear him." "For eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9).

Believing God's promises, can we not afford to spend this part of our life cleansing ourselves from all filthiness of the flesh, that we may be worthy of living on the earth when it is beautified and glorified?

The day of salvation is rapidly passing, and there is no question but that a new day will soon dawn for those who are ready. Do we fully realize that whatever we do now, will govern what God will do then?

"Go to the depths of God's promise;  
Ask freely of Him and receive;  
All good may be had for the asking,  
If, seeking, ye truly believe."

## Champions

THE QUESTION of what qualities make a champion is often asked, but how does this affect you and me? Neither of us may ever be a champion as we think of it from the usual standpoint; but each of us is working to be a champion in an infinitely higher realm—on the plane of immortals. In the world of sports, a champion is the lonely survivor of withering competition. There are but few champions or there would be small honor in the title.

The qualities that apply to the champion on the race track apply also to the winner in the race for eternal life. The first step is to study the masters. It is important to know their qualifications and by what procedure they attained their profession. If we wish to become a champion, rules and regulations must be learned and practiced. The necessary qualifications must be cultivated diligently. To the aspiring champion nothing is too hard, too small or too insignificant for his attention. Every detail of instruction must be carried out to the minutest degree. In the struggle for championship, instructions not carefully followed are very certain reason for failure.

Whatever the field, whether in sports, music, letters, or scientific endeavor, practice is a "must." There must be an aim, a great ambition, a goal, then a never-faltering spirit to push to the end. "Every athlete practices self-restraint. But while they do it to win a fading wreath, we

do it for an unfading" (I Cor. 9:24, Moffatt).

In this contest, the runners are not rewarded each year and then the laurels passed on to someone else, but all who have been contestants receive theirs together. Champions are envied and looked up to the world over, but how quickly earthly fame and honor can end. Misfortune, sickness and even death may end all temporal glory almost as soon as it is obtained.

How opposite are the rewards of the Christian champion. He seeks the *unfading* wreath.

The victor will find the way rough and steep, a contest that will consume all of our time and talents, all our mind, might and strength. The complete service to God necessary to win, leaves no provision whatever for any service to sin. The champions in the way make crutches of crosses, to *leap over* the stumbling blocks! The Lord's testing by trial precedes the joy of triumph. It is a mighty work to accomplish but God has left us the proper equipment to use.

Consider a few of the definitions of champion as taken from a standard work: "A brave warrior, a hero, a victor in an open contest, one who is bold in contest as a champion for the truth."

We are in life's greatest battle, warring against the powers of sin and evil; striving to be "a brave warrior" in a conquest where the forces of wrong are our greatest enemies. He who fights faithfully to the end will be indeed a brave hero.

The next definition is "a victor in an open contest." God has sponsored this contest and it has been going on for nearly 6,000 years. Those who have run for the prize have been many but few have patiently endured unto the end. To be a victor means running or competing until the end of life for "there is no discharge in that war." Jesus gave us a good warning in Matt. 24:12, 13 (Moffatt): "Many false prophets will rise and mislead many. And in most of you love will grow cold by the increase of iniquity; but he will be saved who holds out to the very end." Jesus is here teaching endurance, patience and fortitude.

The soul of success is thoroughness; and the task of being a champion is not one that can be started today and finished tomorrow. It is a constant work. Success is found in the mine of labor where it has to be dug for. It is like the precious stones which glitter and glow; the stone most brilliant is the one whose good qualities are processed most. The polishing is a patient application but then the polish is the finishing work in striving for the great reward. Polishing distinguishes the champions.

A few of the champions of whom we have record are as follows: Abel was a champion in righteousness; Noah of faith; Abraham excelled in good works; Moses in meekness; Job triumphed in patience, and Daniel's courage put him on the honor roll. It is recorded of Enoch that he "pleased God." Paul surpassed in obedience and our great Example, who was a perfect pattern, excelled in all the Christian virtues.

In this short time left before the Lord returns, let us see how we can excel in each Christian duty so that we may be champions indeed.

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Make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open.

## Reflections

A SILVERSMITH, so the story goes, had a visitor one day who watched him as he put the silver in the crucible over the fire. Soon the flames heated the silver into a glowing liquid. The jeweler watched it closely, never taking his eyes off the silver, not even for a moment. The visitor asked: "Why do you watch the silver so closely? What are you looking for?" "I am looking for my face," was the reply. "When I can see myself clearly in the silver, then the work is done." We can see ourselves in the same way by looking in the mirror of God's revealing Word. Let us not be as the man James speaks of in ch. 1:23 (For if any one be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was).

We must keep looking in this mirror until we can see what manner of men we are. Not however, for the purification of the reflecting source, but of ourselves. Not as the man James tells us about, when after seeing what manner of man he was, went away and forgot what he looked like. If we are not a doer of the Word but only a hearer, we soon forget what manner of man we are.

\* \* \* \* \*

It takes so little to make us glad;  
Just a cheering clasp of a friendly hand,  
Just a word from one who can understand,  
And we finish the task we long had planned.  
So little it takes to make us glad.

. . . . .

## The Fox And The Grapes

OUR NATURAL selves are so prone to want to take life easy and relax, but we must and have to be wide awake at all times lest the "old man" (our old self) come upon us and before we realize it, we have partaken of the foolishness of this world. This reminds me of the fable of the fox and the grapes.

The farmer fenced in his grapes so that the fox would not get to them and eat them, but the sly fox made himself thin and squeezed through the fence and ate so many grapes that he could not squeeze back through the fence.

Have we been like the foolish fox? Have we partaken of the things that are forbidden and relaxed in the desires of the flesh and grown fat on having our own ways until we have become unconcerned about our salvation? The things of the world are appealing to the eyes, but underneath the bright lights are heartaches, foolishness, and all evil that will destroy us in that soon coming day; so, let us be up and about our Father's business while it is yet day for the night cometh when no man can work.

If we are alert to our best interests we shall be found grazing on the cool grassy plains with the sheep, where with increasing strength we shall climb higher and higher and not on the barren ground.



## The "Unsearchable Riches Of Christ"

NOT ONLY are these Riches of the Spirit more important because of their own intrinsic value, but our possession of them enhances and increases the riches of both body, mind and heart.

What are some of the riches of the body which we can all enjoy, whether we are rich or poor in what man calls wealth, the simple every-day treasures common to all? The health-building rays of the sun which shines alike on the rich and the poor, the just and the unjust. Invigorating air to breathe; pure sparkling water to drink and to bathe in; the lovely landscape with its hills to climb, its broad fields of golden grain waving and rippling in the breeze. That landscape is as much yours and mine to enjoy as it is the man's who owns it. He may reap the harvest, but he must also pay the taxes. Its beauty is as free to us as the air. Then there are streams to fish in, or by which we can rest and meditate on the wondrous works of God; the cooling rain to refresh the earth, the snow to cover and blanket it when its surface is bare and brown; the perfume of the flowers; the song of birds; the aroma of wholesome food cooking over the home fire at the end of the day; chairs to relax in; clean white sheets and—blessed sleep. Are such riches as these to be despised?

"Riches of the Mind" are also common to all and yet how sadly neglected! "All the noble thoughts that men have written down in books since time began; all the masterpieces that men have expressed in painting and sculpturing; all the ageless, deathless music of the masters; all that has been learned about the body and mind," the earth and the heavens with her wealth of suns and planets and the farthest star in infinite space, and the greatest riches of the mind, riches which may be increased indefinitely are found in "the manifold wisdom of God." The mind stored with these treasures will never lack any good thing. And this leads us directly to Riches of the Spirit. In fact the one merges into and becomes a component part of the other.

Of what do these Riches of the Spirit consist? All the beautiful and elevating thoughts that have been written by holy men of old through the inspiration of the great Eternal; the knowledge of His plan revealed to us through His word; the peace and satisfaction that comes through knowing the purpose of life—why we are here and where we are going. Could any amount of material wealth purchase the inner glow that comes through feelings that we are becoming masters of our bodies and minds; that we can live above the natural emotions of the flesh, can overcome anger, bitterness, envy, jealousy, hatred, the evil way and the froward mouth? Can anything except these Riches of the Spirit take away the feeling of resentment at a real or imaginary wrong suffered at the hands of another?

These true riches produce a thankful spirit; not only for blessings and mercies, but for trials and discipline as well. "Whom the Lord loveth he correcteth." No other branch of training is so productive of spiritual wealth as discipline if accepted with meekness and borne with patience. To be buffeted for our faults and take it patiently, is only our reasonable service; but if when we do well and suffer for it we take it patiently, "this is acceptable with God," and brings blessings in hundredfold.

Riches of the Spirit make a man courageous and strong,

will cause him to go forward under the most trying circumstances, will give him strength to hold tenaciously to his purpose till his desire is accomplished. If "rich toward God" he will bear with fortitude disappointment, losses, calumny, injustice, and still hold up his head and keep his faith in the Eternal, knowing that "justice and judgment are the habitation of His throne," that "the steps of a good man are ordered by the Lord," and though evil rise up against him he need not fear; he can lay hold on the rod and staff and receive comfort therefrom.

How can we obtain these Riches of the Spirit? We must first have an all-absorbing desire for them and then be willing to stake our all to obtain them. Our time, our talents, our mind and strength must be bent in one direction. They will never be gained by a stingy, half-hearted effort. "God loveth a cheerful giver." "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." If we are not enjoying one hundred percent returns, it is because we have not made a one hundred percent investment. We are holding something back. We are relying upon our own strength perhaps, or maybe allowing the dross of sensuality to crowd out the true riches.

Temporal wealth may often be acquired suddenly, by inheritance or a lucky stroke of fortune, but is more often the result of diligent effort on some one's part: hard work, wise management, perseverance, and economy through months and years. But spiritual riches are never obtained suddenly or by spasmodic effort. We can never hope to inherit them from another, nor will a stroke of good fortune heap them upon us. They are acquired only "by patient continuance in well doing," day after day, month after month, year after year. But unlike worldly riches, they do not slip from the hand overnight, so to speak. They will never depreciate in value, their worth is not affected by drought or flood, heat or cold, depression or inflation, nor yet by the rise and fall of the stock market. These are "durable riches . . . more to be desired than gold, yea, than much fine gold."

Of these riches Paul was led to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Yes, they are deep and past finding out except by seeking for them as for hid treasures. Says the Almighty through Jeremiah, "Ye shall seek me, and find me; when ye shall search for me with all your heart."

Of all people on earth we are the most highly favored in having been led to this mine of wealth and shown the immeasurable value of its treasures. Our lives have been made fuller, happier, better, because of these spiritual riches; but their full value cannot be estimated this side of eternity. They are "exceeding abundantly above all that we ask or think." The human mind can not even conceive of the things God has prepared for them that love Him. Let us then show our love for Him by doing with our might what our hands find to do, giving ourselves in wholehearted service to the work in whatever path it leads. "Every man according to his several ability." Ours may be a humble part, but we can perform it with dignity and thankfulness, thereby receiving that buoyant spiritual uplift that comes by being "in tune with the Infinite," the inspiration of partnership with God in the unfolding of a better world.

# Meditations

## On the Word

*"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." (Isaiah 40: 28).*

When the round full moon climbs slowly over the evening's eastern horizon, it is easy to wonder how many countless ages this same moon has cast its light over the earth. Silently it has seen vast continents rise from the seas and others swallowed in their salty depths. It has watched the tireless clouds perform their duties in watering the thirsty lands: all with no man to look on or take any credit to himself. Laws without number and beyond our imagination operate continuously about us, and even within us, for us and against us, all strangers to our comprehension. Indeed, were we informed of their existence and purpose we might be little if any wiser than we are.

Oh, how little man knows! A short search reveals our limitation, for Paul tells us in I Cor. 2: 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." This places man pretty far down the scale of all knowledge, when we realize that there are things in existence today that we know not, and even beyond that, things that we cannot begin to imagine because they are so far above our level of intelligence. This includes everyone from the dullard to the scientific genius, for the Almighty says the wisdom of man is foolishness with Him. While man's limitations are thus demonstrated to us, in no field are they so pitifully apparent as in self-understanding, self-development and self-control.

The Everlasting God, the Lord, the Creator of the ends of the earth, is speaking. What a contrast! Man has never accomplished anything worth mentioning in his little span of threescore years and ten, but the Eternal has created all, including man himself. Man cannot satisfactorily explain the most common phenomenon in nature, the forming of food in green plants by the combination of earth, air, water and sunlight. God is eternal in character, man but a passing vapor (James 4: 14). God is the ruling Sovereign of all nature, while man can rule himself only by effort so great that only few will ever attempt it. God created the ends of the earth, things too great and distant for us to see and understand, and at the other extreme things too small and delicate for man to comprehend.

The Lord inquires of Job, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" (38: 22). It is known to science that snow brings valuable ammonia to the soil; and who can say if this is more than a small part of its work? Again the Lord inquires, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart [mind]?" In reply Job says, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (40: 4). Can we come closer than Job to the secrets of the

Almighty? This is He who announces himself to mankind, and gives poor frail creatures of the dust an opportunity to listen to wisdom.

"The Creator of the ends of the earth, fainteth not, neither is weary." The Prophet Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings [power] as eagles; they shall run, and not be weary; and they shall walk and not faint" (40: 31). Although man has the promise of enjoying power without weariness for his physical use if he does that which is pleasing in the Lord's sight now, even moral exertion tires him today. "Let us not be weary in well doing; for in due season we shall reap if we faint not," says the Apostle Paul. We need look no further for proof than our own experience in trying to do well. If it did not weary man to do well, God would never have given the command to put away evil, wash and be clean. The great God never wearies of doing well, and if we follow His example and learn to do well in a manner acceptable to Him, there will come a time when to our expanded minds neither physical nor moral effort will be wearisome, and the only tendency of our lives will ever be onward and upward to greater joys and opportunities.

"There is no searching of His understanding." The Apostle exclaims in Romans 11: 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" These words of humble admiration came from the heart, for he had been instructed by Jesus, who had been through the death state, received instruction of the Father, and been made immortal. Not once but repeatedly Jesus had appeared to instruct Paul. The first time He said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and those things in the which I will appear unto thee" (Acts 26: 16). Is it any wonder Paul could proclaim the wonderful knowledge and understanding of God? We cannot search out God's understanding, but we can share with Paul some of the wonderful depths of God's understanding that Jesus gave to him. Then we shall know more what we can do to please our God, drawing nearer to Him in knowledge and practice, now and in the future. Paul said, "Copy me as I copy Christ" (I Cor. 11: 1—Moffatt).

"Only let your conversation be as it becometh the gospel of Christ," he tells us in Philippians 1: 27, "that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." He always spoke to edification and upbuilding, else he could not have testified at the sundown of life that he had fought a good fight and finished his course. Can our record afford to be less? Paul admonishes us in Rom. 12: 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To make our lives a living sacrifice is a high calling, but only a step toward a higher comprehension of God's wonderful knowledge and wisdom.

There is a great work to do with self before we can qualify for such a wonderful reward and be privileged to share in the wonders of the knowledge of God's creation. First we must be one with God mentally, then one with Him morally, and then He will gladly make us one with Him physically. But even then we never shall be able to search out His understanding.



# Your Questions Answered



**BIBLICAL      PERSONAL      CURRENT**

Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

## **"Who are saved from the destruction of Almighty God?"**

All who are worthy of surviving will be spared in the great time of trouble that is coming on earth, all others will be destroyed. We read in Ps. 101:8, "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord." Proverbs 10:25 tells us, "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." In Romans 8:6, Paul gives us the two endings, the results of serving or not serving God: "For to be carnally minded is life and peace." Also in Rom. 6:23 the wages of sin is given, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

## **Why did Jesus say no man took His life from Him?**

This is a strong text to prove Jesus had no reference to His natural life when He said "I lay down my life for the sheep," because of the qualification: "I have power to lay it down and I have power to take it again." The life He laid down was His life of ambition and desire—no man took that life from Him, He laid it down of Himself. That is how He gave His life for the sheep that they might follow His example (Rom. 6:10, 11; I Pet. 2:21). As to His death on the Roman cross it was the mob that put Him there, it was not His own choice. Rather He prayed the Father that that cup might pass from Him (Luke 22:42).

Why have all Protestants followed paganism in obeying doctrines of men in sabbath changing, when the Catholics changed sabbath of Saturday to Sunday? And no where in the Bible is a word of Sunday worship. It is always called the sabbath. Saturday on the calendar is the seventh day. I believe Saturday is the sabbath instead of Sunday. I am not an Adventist.

You are correct in your statement that not a word is said in the Bible about Sunday worship, but let us remind you that the same is true of Saturday. There is no proof that the day we call Sunday coincides with the day formerly known as the first day of the week, or Saturday with the day formerly styled the seventh day. The following is an explanation of the method of reckoning time employed under Moses.

Upon leaving Egypt the Lord instructed Moses to command Israel, Ex. 12:2: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Ex. 13:4 reveals the name of this first month: "This day came ye out in the month Abib." This establishes the beginning of God's year. It is common knowledge that the month Abib came with the first new moon after the Spring Equinox.

Lev. 23:3 shows the relation of the sabbath to the year's beginning. "Six days shall work be done: but the seventh is a sabbath of rest . . . In the fourteenth day of the first month at even is the Lord's passover" (v. 5).

The Passover always fell on the sabbath (see Luke 23:54, John 18:28). The first sabbath of the year fell on the seventh day of the first month, the Passover on the fourteenth, and each seven days thereafter during the year a sabbath occurred. As the year's beginning was determined by the moon, each year would begin on a different day from the preceeding year, repeating in a nineteen year cycle. Therefore the sabbath also would fall on a different day, hence neither Sunday nor Saturday could coincide each succeeding year with the day kept by the Israelites.

With Christ's ministry the law of Moses ended, and this included the seventh day sabbath. Paul's words in Col. 2:16, 17 bear out this statement: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ." Jesus never once said: "Remember the sabbath day to keep it holy," nor did His disciples. Jesus knew that the Mosaic law which commanded the sabbath observance had ended, it had ceased by limitation, was superseded. (see Matt. 5:17 to end. II Cor. 3:7, 8, 11; Gal. 3:19, 23—25; Heb. 7:18, 19; 8:13).

Since neither Sunday nor Saturday is of Scriptural origin our organization observes Sunday as the day of rest and worship, not from the standpoint of its being an holy day, but for convenience in compliance with the divine arrangement of one rest day out of seven. Christians are obliged to obey the "powers that be," if they can do so without conflicting with God's law. Sunday is the day set apart by our government as the day of rest and worship, hence we conform.

## **What is the meaning of law and gospel?**

The meaning of the terms: law of faith, law of Christ, gospel; are identical. This law of faith, the spiritual Christ, (I Cor. 10:1—4), was in existence from Adam's day on. The Mosaic or Ten Commandment Law was a distinctly different law, and was added to the law of faith by Moses as a national law to the children of Israel upon their departure from Egypt. Obedience to this national law to the Hebrews could not bring salvation; obeying the demands of the gospel, or law of Christ, will (Heb. 7:19; Acts 13:37—39).

## **How does the Scripture distinguish the true church from the false?**

Any doctrine in opposition to the true teachings of the Bible stems from the false church; the true church is built upon the words of Jesus, the prophets and apostles. (Isa. 8:20; II John 9—11; Eph. 2:19, 20.).

## **Is there any reason why the River of Eden parted into four heads?**

It simply indicates that the river of God (Ps. 65:9) flowing from the garden of the Lord will in the future cover the four quarters of the earth, or the entire earth. The same as the river the Prophet Ezekiel speaks of in chapter 47, only here it is described as flowing from the house of the Lord with increasing volume until it is a river that can not be passed over.



## *Earnest Petition*

Father, I know that all my life is portioned out for me,  
And the changes that are sure to come I do not fear to see;  
But I ask Thee for a present mind,  
Intent on pleasing Thee.

I ask Thee for a thoughtful love, through constant watching wise,  
To meet the glad with joyful smiles and wipe the weeping eyes;  
And a heart at leisure from itself,  
To soothe and sympathize.

I would not have the restless will that hurries to and fro;  
Seeking for some great thing to do, or secret thing to know:  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am, in whatso'er estate,  
I have a fellowship with hearts to keep and cultivate,  
And a work of lowly love to do,  
For the Lord on whom I wait.

So I ask Thee for the daily strength to none that ask denied,  
And a mind to blend with outward life, while keeping at Thy side;  
Content to fill a little space,  
If Thou be glorified.

And if some things I do not ask in my cup of blessing be,  
I would have my spirit filled the more with grateful love to Thee;  
More careful, Lord, to serve Thee much,  
And to please Thee perfectly.

There are briers besetting every path, that call for patient care;  
There is a cross in every lot, and an earnest need for prayer:  
But a lowly heart, that leans on Thee,  
Is happy anywhere.

In a service which Thy will appoints there are no bonds for me:  
For my inmost heart is taught the Truth that makes Thy children free;  
And a life of self-renouncing love  
Is a life of liberty.

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